The Christian Century

PUBLISHED WEEKLY

Need Teachers Be Targets?
By Harold M. Hyman

Look Again at the U.S.A.!
By Cecil Northcott

The Hope of Israel
Review by W. E. Garrison

General Board Chooses New York
Editorial Correspondence

SEPTEMBER 29, 1954

In This Issue

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Note

As this issue goes to press, orders for extra copies of the Sept. 22 (Evanston assembly) issue have passed the 7,000 mark. The supply will not last indefinitely, even though a larger edition was printed than of any previous issue in the Century's history.

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Coming Events

Oct. 6-7. General Commission on Chaplains Semiannual Meeting, Washington, D. C.
Oct. 6-13. United Lutheran Church in America Biennial Convention, Toronto, Ont.
Oct. 8-10. Methodist Church National Conference on Family Life, Cleveland.
Oct. 8-10. Student Volunteer Movement 17th Quadrennial Planning Committee, New York city.
Oct. 8-13. National Catholic Rural Life Conference 32nd Annual Convention, Davenport, Iowa.
Oct. 8-14. National Council of Churches Joint Department of Stewardship and Benevolence Stewardship Institutes, South Dakota.
Oct. 10. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Oct. 10-17. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 10. Men and Missions Sunday.
Oct. 13-17. Christian Business Men's Committee International 17th Annual Convention, Los Angeles.
Oct. 14. Japan International Christian University Foundation Board of Directors, New York city.
Oct. 15-17. Presbyterian, U.S., Quadrennial Churchwide Men's Convention, New Orleans.
Oct. 17. Laymen's Sunday.
Oct. 17. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Oct. 18-21. Methodist South Central Jurisdiction United Nations Seminar, United Nations, N. Y.
Oct. 18-21. Presbyterian, U.S.A., General Council and Committees, New York city.
Oct. 19-20. National Lutheran Council Commission on Younger Churches and Orphaned Missions Semiannual Meeting, New York city.
Oct. 20. Andover Newton Theological School Annual Fall Convocation: H. Richard Niebuhr, Theodore O. Wedel, speakers.
Oct. 20-23. Evangelical United Brethren Women's Society of World Service Quadrennial Convention, Kitchener, Ont.
Oct. 21-Nov. 3. Moravian Church Provincial Boards Semiannual Meetings, Bethlehem, Pa.
Oct. 22-29. Lutheran World Federation Commission on World Missions, Hoekelum, Holland.
Oct. 24. United Nations Sunday.
Oct. 24. World Order Sunday (N.C.C. Department of International Justice and Good Will).
Oct. 24-29. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.
Oct. 25. N.C.C. Department of Church in Town and Country Annual Meeting, Salina, Kan.
Oct. 25-27. Presbyterian, U.S.A., Council on Theological Education, Buck Hill Falls, Pa.
Oct. 26-27. Presbyterian, U.S.A., Department of Radio and Television, New York city.
Oct. 26-28. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), Salina, Kan.
Oct. 26-28. Evangelical United Brethren Board of Missions Annual Meeting, Kitchener, Ont.
Oct. 27-28. Lutheran Home Mission Conference (N.L.C.) Biennial Meeting, Decorah, Iowa.
Oct. 28. Church World Service Board of Managers Annual Meeting, New York city.
Oct. 31. Reformation Sunday.
Nov. 1-30. Religion in American Life Month.
Nov. 4-11. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Salina, Kan.
Nov. 5. World Community Day (N.C.C. General Department of United Church Women).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, SEPTEMBER 29, 1954 NUMBER 39

EDITORIAL

FROM NOW until the end of next May Jews in the United States will be celebrating the 300th anniversary of the arrival of the first group of Jewish immigrants on these shores. Fittingly, the celebration began on September 12 in the Spanish and Portuguese (Sephardic) synagogue in New York, for the 23 Jews who landed as refugees in New Amsterdam in 1654 were fleeing from the Portuguese conquerors of the Dutch colony of Recife in Brazil, and the synagogue they immediately established was the one in which this year's celebration began. New York in three centuries has become the largest Jewish city in the world; indeed, the largest in history. In its population there are almost twice as many Jews as in all Israel. By no means all Jews in present-day America, however, are part of the Jewish religious community. Statistics regarding this are unsatisfactory, but one easily gets the impression that a larger proportion of the American Jewish community has drifted away from synagogue and congregation than is the case in either of the other major religious groups. It may be for that reason that many rabbis have seemed in recent years to be looking to Zionism, a political creed, to supply the group amalgam which Judaism, the religion, is no longer. We think, however, that we begin to discern a shift back by the rabbinate in all branches of American Judaism—orthodox, conservative and reform—to emphasis on the message of Israel as a spiritual contribution to the satisfaction of man's deepest individual and social needs. Should this be true, and such a shift in direction and emphasis gather strength, this Jewish tercentenary may prove one of the most bracing developments experienced in American life for many decades.

American Jews Mark Tercentenary

New York Churches Break a Cop

"WE HAD BEEN WONDERING for the past week," said the *New York Times,* "how long it would be before Deputy Chief Inspector Louis Goldberg's number came up. Yesterday he was broken to captain in rank, sent to a form of police Siberia, then turned in his retirement papers rather than go there." Inspector Goldberg's punishment followed his attempts to enforce antigambling laws, especially those against bingo. When he warned a K. of C. club, a synagogue and three churches (two Roman Catholic and one Protestant) to close their bingo games, his 36 years of honest police service—most recently as head of the morals squad in Brooklyn—could not save him. The whole city of New York, as the *Times'* editorial suggested, waited for the ax to fall on a policeman presumptuous enough to interfere with church gambling. It fell, and in less than 24 hours. Now all New York public officials are proclaiming their devotion to law enforcement and all church bingo games have been shut down, not to reopen, it is understood, until after the November elections. Both Republicans and Democrats will have planks in their platforms favoring legalized bingo for church and charitable causes. Churches which have been financing their operations with bingo games and politicians who have been winking at the practice alike hope that the Goldberg episode will be forgotten quickly. But it won't be. Other policemen will remember it. And the New York public will make it part of the data on which it forms its judgment of church claims to moral leadership. When an honest cop is broken because he threatens the illicit financial income of churches, the moral havoc resulting is beyond calculation.

Easy Money Lures Are A Moral Pitfall

VIRTUALLY all the comment we have seen on the Goldberg case has tried to dodge the implications of the police inspector's fate by talking about how silly it is to treat bingo as gambling and how much improved the civic situation would be if bingo games were legalized so long as their profits went to churches, charities or veterans' organizations. New Jersey voted to legalize bingo on that basis last year. Already there is a loud demand to "liberalize" the law, which has been found, when games are run on an "amateur" basis, not to yield sufficient profits to those whose interest it is to build up the games for "charitable" purposes. The fact is that the nation has come into a period when all sorts of easy-money schemes are being promoted under the guise of relieving churches and church institutions of their financial worries. Some of these are tax-dodging schemes. Some are rigged to afford a respectable front for the operations of gambling mobs. All are motivated by factors which do not appear on the surface, and never will come to light if their promoters can help it. But these schemes pop up all over the map, and usually increase public cynicism concerning the moral pretensions of society's "better elements." Two weeks ago, for example, California's racing board licensed two Texas millionaires—the same two who recently put up the money for Robert Young's purchase of the New York Central—to

operate a race track in that state for the benefit of a Boys' Foundation. It is possible the Texans think that is a good way to finance helping boys toward good citizenship. But most Californians, we are confident, will see in it what the racing committee of the state senate did, namely, a way to reap big profits on a race track while escaping state and federal taxes. Federal income tax laws have been liberalized to an extraordinary degree to encourage gifts to churches and charitable causes. There is the more reason, therefore, why religious organizations of all sorts, charitable trusts and community funds should set up competent boards to examine with a searching eye all proposals that promise an easy-money windfall. Easy money too often is collected at the price of community moral prestige.

Three Guideposts in a Time of Confusion

INTERNATIONAL DIPLOMACY is again secreting its moves in a period of backstage maneuvering whose results may not appear for weeks or months. In order that one's mind may not be reduced to utter confusion by the conflicting headlines in the daily press, a few basic issues should be watched. It can be taken for granted that, on the communist side of the cold war, everything possible is being done to keep the Western allies off balance, as in the threats over Formosa-Quemoy in Asia and the sudden Kremlin wooing of the Yugoslavs in Europe. The thing to watch for on this side is progress, or lack of it, toward solution of three problems: (1) Can an alliance of allies in western Europe be worked out in which West Germany will not appear too strong for France? (2) Can such an alliance be worked out without forcing Britain to commit herself completely to support the new power bloc on the Continent? (We once heard Winston Churchill say: "The core of British foreign policy is this—always back the second power in Europe.") (3) Can such an alliance be worked out without the United States losing its leadership to Great Britain? At present we have no idea how these three questions will be answered. But in the day-by-day contradictions in the headlines—"France balks," "Britain woos," "U.S. warns"—the observer who watches what is happening to these three major interests won't go far wrong in appraising the total situation.

A New Start Toward Lutheran Unity?

SOMETHING NEW under the American ecclesiastical sun is on the calendar for November. On November 10 the American Lutheran Conference will meet in Minneapolis and vote itself out of existence. This loose federation, after a quarter-century, finds no compelling reason to continue. Four of its members—the Evangelical Lutherans, the American Lutherans, the Lutheran Free Church and the United Evangelical Lutherans—are on the verge of merging, and the fifth, the Augustana Lutherans, have explained in the pages of this paper (see the Century for August 25, page 1009) why they are dropping out. Besides, all these bodies, plus three others, are members of the National Lutheran Council, which seems to be providing about all the cooperative service they need. So, on November 10 the American Lutheran Conference will pass out of the picture. But on November 11, lasting through the 12th, there will convene an "All-Lutheran Free Conference" which might conceivably make some important Lutheran and Protestant history. This is not to be anything more than a one-shot, entirely unofficial gathering. But the doors are open to any Lutherans, clerical and lay, who want to attend. As prospects appear now, this will bring to Minneapolis participants from all the different kinds of Lutherans who now split that great tradition into such a confusion of denominations. All that is fixed in advance is that the gathering will discuss as its main theme, "Our Common Ground and Our Common Task," and that there will be prepared speeches by Alvin Rogness of the Evangelical Lutherans, F. Eppling Reinartz of the United Lutherans, C. Umhau Wolf of the American Lutherans and Julius J. Gockel of the Missouri Synod. Beyond that, this is to be just what its name promises, a "free conference." Its promoters dare hope that, by freely conferring, these unofficial Lutherans may open up possibilities of inclusive Lutheran union which denominational leaders hitherto have missed. Indeed, we hear that some clerical "brass" is already apprehensive at what Lutheran laymen and pastors may discover at Minneapolis about their nearness to one another and the consequent feasibility of union.

Southern Baptist Church Closed in Spain

ON September 13 word from Madrid told of the closing of a Southern Baptist church there. Actually, the church seems to have been closed in July. But the Spanish government has developed its trick of evading inquiries and postponing official statements into a fine art, so that it is only now that this congregation of about a hundred members is definitely known to have been suppressed. Whether the United States government will do anything beyond making formal inquiries we do not know. Washington is so anxious to keep Franco in a good mood nowadays that normally we wouldn't expect much. However, Baptist indignation in this country is rising fast, and this is an election year when Baptist votes count. Washington may turn out to be tougher on this case than Madrid anticipated. If it does, we will find no cause for satisfaction in such official U.S. intervention. Everything about the Spanish situation, insofar as it affects Protestants, is bad. The status and treatment of Spanish Protestants, who are at the mercy of petty local officials who can make what interpretation they please of loosely phrased laws, is a disgrace to a modern state. The libelous attacks on the character of Protestants and on the nature of their services are a denial of Christian charity. But efforts to protect Protestant work on the ground that U.S. property is involved or U.S. citizens threatened are, we believe, a mistake. They serve only to identify Protestantism as a form of U.S. cultural invasion and to magnify the "foreignness" of the Protestant workers. Experience in China should have taught the shortsightedness of such a policy. Missionaries in India can testify how much mischief it has made there. If Americans want to help Spanish Protestant congregations get started, well and good. But as soon as there is a congregation

formed, let it become Spanish, its membership Spanish, its property Spanish, its leadership at the first possible moment Spanish, everything about it Spanish. Then, like the churches of the first century, let it take its chances with Spanish law and government, and if that turns out a parody on justice, let it seek outside support in nothing more than world public opinion.

Muslim Countries Feel Sectarian Tensions

EVANSTON heard much about the handicaps imposed on Christianity by its sectarian divisions. But Christianity is not the only religion suffering from internal strains and stresses. The current Islamic revival, for example, is bringing many kinds of differences among Muslims in its wake. Most spectacular, perhaps, are those in Egypt. There the fanatical and reactionary Muslim Brotherhood is doing everything it can to wreck the government of Premier Nasser, opposing on religious grounds the Suez canal agreement with Britain and the various domestic reform measures started since King Farouk fled. Colonel Nasser and his reforming colleagues, though practicing Muslims, are attacked as "heretics who do not comply with the teachings of the Koran." Losing patience, the government has now retaliated by ordering that hereafter no sermons can be preached in Muslim mosques except those written by the government's own ministry of religion! We have yet to hear of a "Christian" country where the government has gone that far to control the churches. It will be interesting to see whether Nasser can make such an order stick in Egypt. Meanwhile, in Lebanon the various Muslim sects are growing more and more riotous in their demands for revision of the nicely balanced division of government offices among the many religious groups. This division, which makes Lebanon a curiosity among nations with a religiously based political order, has operated on the assumption that Christians—especially Maronite (Roman Catholic) Christians—predominate in the population. The Muslims, of whom there are several varieties, no longer admit this. They now demand either a new census or an immediate redistribution of political spoils without bothering to take another census. One three-day strike in Beirut has shown that if the Muslim sects don't get more government jobs soon, there will be big trouble.

While Our Back Was Turned

FOR THE PAST MONTH this paper has been paying so much attention to the Evanston assembly of the World Council of Churches—last week it excluded everything else—that we feel as though we turned our back on the rushing world about eight weeks ago and had only taken furtive over-the-shoulder peeks since then. A lot has happened during this interval. President Eisenhower started work on the first atomic energy power plant in the United States, and at the same time stated that this country is ready to go ahead on his proposed international pool of atomic energy for peaceful purposes without waiting longer for the Russians to come in. Fighting flared up over the island of Quemoy in Amoy harbor, a strong outfielder's throw off the China mainland. There were innumerable guesses as to what it presaged, but no American should have failed to be reminded how easily fighting over such a strategically unimportant spot could pull this country into a major Asian war. There was another investigation of Senator McCarthy's conduct, but this one was in such gratifying contrast to what had gone before that, without much reference to what the verdict turns out to be, public reaction seemed largely to consist of the question, "Why can't all congressional investigations be conducted on this level?" In Chicago, a civic sensation followed the sudden resignation by Bishop Bernard J. Sheil of the director-generalship of the Catholic Youth Organization he had founded and developed into a national success. Did Bishop Sheil's outspoken criticism of Senator McCarthy have anything to do with it? "The suspicion," said the *Commonweal,* Catholic lay weekly, "will be abroad for a long time to come that a cause-and-effect relationship exists." Roman church authorities remained tight-lipped. Meanwhile, an evening Marian-year mass in Soldier Field, with Cardinal Stritch as the celebrant, wrested from the Protestants Chicago's traffic-jam championship—260,000 to 140,000. Next year perhaps Jehovah's Witnesses will outdraw both Protestants and Catholics. Early in September the U.S. added to its circle of airbases ringing the communist world. The new treaty was with Libya, which badly needs the money—perhaps more than we need the bases. Simultaneously, Britain, France and the United States told Russia they could see no point in further negotiations on Europe unless the U.S.S.R. wished to go beyond what it offered at the Berlin conference. And while all this was going on, hurricanes Carol and Edna did their best to convince all and sundry that the Atlantic seaboard is a dangerous place to live or locate national headquarters. All in all, quite an eight weeks!

Honor Laubach on 70th Birthday

FEW LIVING MEN can have as much cause for satisfaction in looking back over long careers as had Frank C. Laubach when 150 American leaders held a luncheon in his honor on his 70th birthday. Yet those who know Dr. Laubach will be sure that his mood was not one of self-congratulation at what, in his lifetime, he has seen done to lessen the world's blight of illiteracy, but of driving will to get on with the gigantic task which remains. ¶More than 300,000 attended the mass which closed Germany's annual Roman Catholic Day, held this year at Fulda. About 40,000 were from the eastern zone. This demonstration, a parallel to the Protestant Kirchentag, like the Protestant gathering is growing in size from year to year. Very cordial relations exist between the officials of the two church demonstrations. ¶Add alcohol to tobacco as a suspected cause for recent increases in certain types of cancer. Dr. Sully Charles Marcel Ledermann, of the French National Institute of Demographic Study, told a U.N. population conference in Rome that heavy drinkers are peculiarly susceptible to some forms of cancer, and that when they are also heavy smokers "the risks seem not to add up, but to mulitply one another." ¶The Anglican Community of the Resurrection has closed its St. Peter's

high school in Johannesburg for African students. Reason: further government grants depend on restricting teaching to handicrafts and "obedience." The Anglican order says that "no compromise is possible with the type of education which will be provided" under a new law governing education of Africans.

The General Board Votes for New York

[EDITORIAL CORRESPONDENCE]

New York, September 15.

THIS WAS the largest meeting in the history of the General Board of the National Council of Churches. Some might have expected it to be one of the smallest, since it came so soon after the Second World Assembly. But several important issues drew church leaders away from other pressing duties to this session. Most urgent of these was the recommendation of the Committee of Ten that New York be made the permanent headquarters of the National Council. Other crucial matters clamored for attention also, but would hardly have attracted an attendance approximately 60 per cent greater than normal. These included an often deferred statement on the church and economic life, another postponed action on the responsibility of the Christian churches in relation to the H-bomb, and a challenge to the right of the churches to say anything on any but "spiritual" questions.

I

On a motion presented by Bishop Henry Knox Sherrill (Protestant Episcopal), the General Board voted 82.7 to 29.3 to locate the headquarters in New York. The fractional votes were related to the large attendance. It was explained that where more voters were present than the denomination had votes in the board, each voter voted a fraction. There was no explanation as to why this process did not result in whole-number totals. After discussion, President Dale Fiers of the United Christian Missionary Society, Indianapolis, moved that no action be taken to implement the board's decision until the General Assembly, which meets in November in Boston, "ratifies" the decision. The motion was ruled out of order on constitutional grounds by President William C. Martin (Methodist). A motion by John A. Harms (Chicago Church Federation) that no action be taken until the "advice" of the assembly had been given was lost after Methodist Bishop G. Bromley Oxnam had spoken against it.

Then Edwin T. Dahlberg (American Baptist), chairman of the Committee of Ten, presented a recommendation from the committee. This was that the action of the General Board be reported "at" the Boston assembly and that the officers of the council be requested "to refrain from entering into any action until after the General Assembly." This recommendation was moved by Glenn A. Moore (Presbyterian, U.S.A.), chairman of the committee which has headed the effort to locate the council in New York. It was opposed by President Franklin Clark Fry (United Lutheran), who persuaded Moore to withdraw its self-denial clause. The General Board then voted to report its action "at" and not "to" the Boston assembly. Dr. Moore assured the board that no decisive action would be taken until after the assembly. He said: "As New York chairman, I am sure we would not be in position to commit ourselves anyway. The committee has deliberately stopped some developments until after this meeting."

II

These were the essential developments yesterday in a two-and-a-half-hour period. How did they come about? First, Dr. Dahlberg, the able and scrupulous chairman of the Committee of Ten, took some time to present the 43-page report of his committee. It reviewed the four-year history of discussion of the headquarters question. Denominational actions, correspondence from thousands of people, expressions from 19 cities interested in having the headquarters, were mentioned. The reasons why New York was recommended were cited. He ended by recommending: "(1) That New York be designated as the headquarters location for the administrative and general program operations of the council; (2) that Chicago be designated as the site for a major office through which the whole life of the council will be represented and field contacts and services will be maintained; (3) that the General Board make a study in cooperation with the supervisory bodies of its major units of steps which will be taken to distribute geographically the meetings of policy-making bodies of the council; (4) that the general committee on program and field operations be requested to devise measures for strategic geographical distribution of staff services, including a study of the wisdom of maintaining additional regional offices." Bishop Sherrill moved "that the report be received and the recommendations contained therein be adopted." President Fry seconded the motion.

Following Dr. Dahlberg, John A. Harms and Robert E. Wilson, chairman of Standard Oil of Indiana, were given 15 minutes, later extended to 20, to present the case for a central location. Dr. Harms attacked the proposals of the Committee of Ten. He said they were based on the false assumption that the National Council is a council of denominational headquarters and board executives, rather than a council of churches. He held that emphasis on proximity to national and international organizations and to communications media was overdrawn. He maintained that the committee's proposals were based on a short-range view of the National Council and of the future of this country and pointed out that the council will in the long run face more costly problems if it stays in New York than if it moves to Chicago. He ended by asking the General Board to defer a decision until it could obtain the advice of the General Assembly. Copies of his 10-page supporting document were available for most of the members of the board.

Speaking for Chicago's Committee of 100, Mr. Wilson presented a brochure entitled, "Decision for a Century." He said that his committee stands ready to assume leadership in raising funds for a headquarters building in Chicago, that the trend of national organizations is away from New York toward the central part of the country. "Everybody got started here in New York," said Mr. Wilson. "But every denomination is under the same pres-

sure to move that you are. If you stay here you will slow down the trend. If you move, the denominations will follow."

Francis S. Harmon, New York attorney who has been active in Y.M.C.A. and National Council finances, then took 20 minutes to make an *ad hominem* argument based on *Who's Who*. He took 25 names of New York board members and recited their histories in an effort to prove false the argument that the General Board is not sufficiently representative to make a decision of this kind. Mr. Harmon had written and with the help of friends had financed and distributed to the board a 117-page booklet, "The Case for New York." This develops the thesis that a 350-mile line drawn from Boston to Richmond through New York is the U.S. "axis of national influence." An individual or an organization located on this line, especially if he or it is located in New York, is supposed to exert more influence than would be possible elsewhere. Mr. Harmon also cited Article 13 of the N.C.C. by-laws to prove that the General Board alone has authority to locate headquarters.

In the ensuing discussion advocates of New York took about twice the time taken by advocates of a central location. The first parliamentary move to sidetrack the Sherrill motion to adopt was made by J. L. Roberts of Detroit (African Methodist Episcopal). His substitute motion asking the General Board to defer final decision until after the coming meeting of the General Assembly was defeated by about 3 to 1. Seeing this, the New York group sensed victory and shut off debate by calling for the previous question, which was the Sherrill motion. The vote came at 4:30. The vote on the main question was by ballot, which members were required to sign.

III

What elements entered into this action? The first is obviously inertia. Most of the organizations which entered into the National Council four years ago have their offices here, and personal and organizational interests and ties are not easy to shift. Second, the voting generally coincided with the regional composition of the General Board. Mr. Harmon's book has a map headed "169 General Board Members 1953-54," which says: "93 (55 per cent) live in 10 areas on axis of national influence, 44 (26 per cent) live in 10 states in Chicago's midcontinent zone, 32 (19 per cent) live in 11 other states." With few exceptions, board members voted according to the region in which they live.

A third factor is the general drive toward centralization and gigantism in American life. The churches have not escaped this drive. Indeed, they created the National Council in response to this drive. They are trying to cope with the new social magnitudes of the midcentury, but in this instance they appear to be in danger of becoming their prisoner. They have not spent enough time in examining the nature of power, which must also stand "under God," or in determining the real sources of the strength of the Church of Jesus Christ.

Finally, Article 13 of the by-laws raised a constitutional roadblock whose effectiveness must have gratified those who introduced it at Cleveland four years ago. It says flatly that "the place of location of the principal offices of the council and of its respective divisions, departments or commissions shall be determined by the General Board." Under this article the proponents of New York used their regional majority in the General Board to strike down even a motion which would have made the board ask the General Assembly for advice.

What now? President Fry, who said here that he raised this constitutional point at the constituting convention in Cleveland, may have suggested a way to surmount it. Noting that the report of the General Board's action was to be made "at" and not "to" the Third General Assembly of the N.C.C., he said that the board does not ask the assembly to take action on the report, but "the assembly if it chooses could take action." He also suggested he hoped that would not happen, and underscored an appeal for unity previously made by W. H. Jernagin (National Baptist Convention, U.S.A., Inc.).

Dr. Fry of course knows his N.C.C. constitution. Article IV says: "The governing body of the council shall be a General Assembly." Article IX says the National Council "shall have a General Board, to be named as hereinafter provided, which board shall have the full powers of the council *ad interim*, except the power to revise its constitution and the general by-laws." The interim during which this General Board is competent to act will end when the General Assembly convenes in Boston. While it is in session the Boston assembly will *be* the National Council of Churches. It can review, alter or rescind any action taken by any of its subsidiary bodies, including the General Board.

For the sake of the National Council, whose relations with the churches should be in the best possible order when it goes out to raise the millions involved in building a headquarters, it should review the General Board's action on headquarters. A project so formidable as that voted here by the General Board requires the endorsement and support of the General Assembly. The assembly will not be in position to give that endorsement unless it knows the mind of the churches, whose delegates constitute the assembly. It cannot learn their views unless they use their freedom and debate the location issue as freely as the members of the General Board debated it. If the delegates to the assembly approve the action of the board, their approval will give the churches an assurance concerning this project that they cannot secure in any other way. If the delegates disapprove, the council will be saved from a mistake which might hamper it for years.

Early in this meeting the board reaffirmed its right and duty to make pronouncements on the relation of the Christian and the churches to social and economic matters. After the location discussion, it debated at length and finally approved a very important long statement on "Christian Principles and Assumptions for Economic Life." We hope to publish that statement in a later issue, and at that time to point out some of the developments which took place during the two years it was in process of writing and revision. This meeting also discussed, and for the second time referred back to the department of international justice and good will, a statement on the H-bomb. The General Board seemed to be unwilling to go as far as the World Council Assembly, which urged that nuclear experiments be held in national territory or, if elsewhere, by international consent only. H.E.F.

Need Teachers Be Targets?

By Harold M. Hyman

"TO BE TRUE to one's own freedom," President Eisenhower told Congress on February 2, 1953, "is to protect and defend the freedom of all." His words are especially meaningful to teachers whose professional freedom is today under attack from many quarters. Why the attack? Why are teachers the targets? Henry Adams tells us in his *Education*: "A teacher affects eternity; he can never tell where his influence stops." This ability, this privilege of teachers to guide generations, underlies the attack, provides the inspiration which makes teachers targets for today.

In their programs of internal despotism and external aggressions, dictators have cracked down first on the teachers in their countries. The blight of Mussolini's fascism fell first on Italy's schools; Hitler nazified the educational system of the Reich as a prelude to complete control; the Kremlin makes teaching an arm of communist ideology. When academic freedom died in Italy and Germany and Russia, the dictators were more secure and democracy nearer its end.

Education's Handicap in Russia

Only the U.S.S.R. has survived participation in World War II as a functioning totalitarianism. By its attacks on academic freedom, its unceasing loyalty probes, its unrelenting investigations, the Kremlin has prostituted intellectual integrity to the harlot's goal of partisan policy. Science, music, art, history—all have felt the blighting effects of the party line. The deviationists have recanted, the heresies of objectivity have been excluded from Russian academic life. Soviet scholars make research agree with Marx rather than with data. The lords of the Kremlin join the American loyalty probers in denying that teachers should be free to disseminate facts. Academic freedom is dead in Russia. It still lives in the United States, but battered, weakened, needing the support of all who value liberty.

One may well ask why Russian teachers—historians, scientists, musicians—surrendered their freedom as Italian and German teachers had done before them. How can they subserve the standards of their discipline in order to serve the interests of the party? The first reason, obviously, is that they must. Disgrace, dismissal or worse awaits the deviationist. The truth-seeker is more likely to discover the road to a concentration camp or a rigged trial.

The second reason is more important for the believer in academic freedom. The devout faithful among Russia's teachers believe that they are in possession of the only truth, are positive that the trinity of Marx, Lenin and Stalin has unearthed the laws to which all other conclusions must give way, all men give homage. With this certainty of rectitude there is but one conclusion attainable in any investigation, but one valid interpretation of history, one view of man and nature. The party possesses the truth, the whole truth, nothing but the truth. All that disagrees is wrong, data that contradicts is deviationist and subversive and must be eliminated by investigation and censorship.

Democracy differs from totalitarianism. Teachers in our society still seek truth, deny that research must fit factory-made conclusions, hope that intelligence applied to problems will provide *an* answer, not *the* answer. Yes, teachers in our democracy do acknowledge basic beliefs, accept Christian civilization and democratic government as the best hopes of earth. In this acceptance teachers in a democracy acknowledge limitations beyond the ability of a Marx or a McCarthy to impose. For accepting the validity of Christian values implies humility, a limit to man's power to know. Acceptance of democracy implies toleration of the opinions of others, a view of the worth of the individual which transcends the momentary exigencies of government. In the humility of the Christian view, in the toleration implicit in the democratic attitude, academic freedom can flourish.

Freedom in all its forms perishes under total concepts wherein men deny humility and establish arbitrary absolutes. Marx, Hitler, Mussolini, all proposed total truths. When the totalities are applied learning rots, teachers conform, rote-phrases are recited without opportunity to subject them to critical analysis. It is only in freedom that truth can be sought, freedom from man's absolutes, freedom to pit brain and imagination against the problems of the world.

Are There Limits to Freedom?

Yes, a limit to freedom does exist. Let it stand as Justice Holmes succinctly phrased it in the Schenck case (1919): "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing a panic." But when there is a real blaze freedom must exist or no one can sound the alarm. The apparent calm of enforced conformity is not worth it if freedom to teach is ended; if our society faces the danger of suffering the theater of its hopes to crash in flames because man-made absolutes prevented adequate warning.

In this time of tension a blaze is running wild in the world. Communist aggression has made peace into a bloody cold war. The smoke from the fire now casts a murky haze over our schools. But if democracy is in danger from communism this seems the worst possible time to establish a requirement of conformity, the least sensible moment to launch unintelligent probes into the vitals of democracy. Will not democracy defend itself best by remaining democratic, becoming more democratic? Will not self-styled defenders of freedom weaken democracy when they resort to the techniques of totalitarianism, of authoritarian pronouncement of the sole possession of truth?

The exercise of democracy and the practice of academic freedom presuppose that no one possesses all the truth. When academic freedom is gone, when the books are censored and burned, when course contents are revised to fit the needs of the moment rather than the tests of time,

then the teachers will have lost the fight for professional freedom. So will democracy have lost. And it is unnecessary; teachers should not be targets.

In the crises of our past teachers faced demands for conformity. Roger Williams faced exile from colonial Massachusetts; teachers who favored the king's cause were silenced in the patriot colonies during the Revolution; teachers who denied Calhoun's absolutes found no freedom to teach in the slaveholding states. In the Civil War, in World War I and in the more recent years of World War II, teachers faced public scrutiny, criticism and distrust. Democracy suffered, but it survived.

Today, again, teachers bear the brunt of the attack. They hear King James' words of three centuries ago repeated in infinite variety: "I shall make them conform themselves, or I will harrie them out of the land, or else doe worse." Once more the absolutes are proposed, the advocates of conformity insistent. But it may not be as easy for academic freedom to revive if it is smothered into silence in 1954. A century ago, two centuries ago, education was not a mass process. Relatively few Americans received a formal education. When a small number of teachers were silenced the greatest number of citizens remained unaffected.

Our society today has a more important place for teachers. Almost all Americans do receive an education, and that is right. In the decisions the citizens make they decide the course of events for generations. In his primary function of preparing minds to work in the demanding context of democracy, the teacher must be free. If he is not free then our schools will become like Russia's.

How Can Schools Serve Democracy?

Senator McCarthy and his supporters claim that communism is a threat to democracy. They are right. They say that teachers are of peculiar importance in a free society. Agreed. And they insist that what a teacher presents to his classes is a matter of public concern. No argument. To admit these preliminary conclusions is, however, no statement of agreement concerning the best method of strengthening our schools, not weakening them; of increasing the importance of education, not demeaning it.

Before we attempt to find the best method, there are some questions to be asked. On the answers depends the attitude with which the problem of academic freedom will be approached.

First: Are schoolteachers the only teachers? Most schoolteachers would answer with a decided No and would agree that it would be folly to arrogate to themselves alone a function which is part of the home, the church, the business community and the playground. The school, specialists in education agree, is but part of the teaching process. The responsibility for the development of youth is community-wide. Therefore the defense of democracy is a community problem, not one merely for teachers. Shall we then investigate the business corporations, probe into the loyalty of each parent, demand loyalty oaths of all ministers?

Schoolteachers can point to the virtues of our government, to the value of integrity, to the validity of the ethical life. But before students accept these propositions as realities they must see virtuous government operating, their parents and all adults practicing integrity in their public and private life, the community dealing ethically with itself and other communities. It remains the teacher's function to point out defects in government, analyze unethical practices committed by all segments of the community, in order that students may know that faults exist and remedies are needed.

Criticism and Dissent

Criticism is not subversion. Constructive analysis is not a party line. Intelligent appraisal, admission of error, willingness to hear and consider differing opinions is the way of democracy and forms a basic tool to combat communism. Democracy is strong as it improves itself; strong democracy has nothing to fear from the ideology of communism.

The second question to be asked: Is our democracy so weak that it must be fearful of dissent? Everything in our history denies this assertion. America has survived its wars, depressions, invasions. It has gained its greatest strength from its rich diversity. Freedom has been the primary benefit to America's citizens and in that freedom they have constructed a nation strong enough to lead a troubled world against totalitarianism.

In this leadership our teachers have a vital function. If history is a guide, teachers can best fulfill their duties if they are free to learn, free to teach, free from the fear of saying the wrong thing and incurring the wrath of one prober or another. Where this freedom exists, where information is freely available, where teachers have been freely able to compare the choices of the moment, they have chosen the democratic path. They will continue on the path of democratic toleration and Christian humility. Would that this path were more inviting to others.

What is the method by which academic freedom can be retained at a time when democracy is in crisis? The answer Senator McCarthy offers is no solution; it can result only in the deterioration of our schools and of the democracy he so vociferously defends. Lincoln, at a time when the Union faced open rebellion by almost half its states, ordered one of his generals to revoke an order imposing an oath of past loyalty, saying, "On principle I dislike an oath which makes a man swear he has not done wrong. It rejects the Christian principle of forgiveness on terms of repentance." Lincoln had faith in the strength of democracy and he saw it survive its most terrible test. It is that kind of faith we need today.

Faith the Requisite

Teachers need that faith in their profession; they need confidence in their function as disseminators of information, trust in their communities as partners in that function. And the communities of America require that faith in their teachers, a faith supported by history's lessons, substantiated by the contributions to democracy teachers have made and are making. This faith and confidence will not be won by loyalty oaths, probes by government committees or private organizations, censorship of texts or arbitrary revision of school curriculums. Patriotism is a product of faith, not of edict.

Teaching is a profession. It has technical methods and specialized techniques. The teacher as a highly trained, if underpaid, specialist must have access to all necessary information if he is to carry out his responsibilities to his

students and to the community. But when the nonprofessional investigator plunges into the specialized field of education he may be more disruptive than constructive. J. Edgar Hoover warned, in the *FBI Law Enforcement Bulletin* for January 1949, that investigators "untrained in the use of proper investigative techniques, may constitute a serious menace to civil rights. . . . Patriotism and zeal cannot compensate for a lack of detailed, technical knowledge."

Why not permit the academic community to act as a community? It is a profession with high standards and higher goals. It is conscious of its responsibilities, as conscious, surely, as are physicians or attorneys or congressmen. And the academic community has in its associations, committees, workshops and similar organizations the machinery to govern itself, set its own standards, launch its own inquiry into the role and methods of education in a free society. Teachers themselves as a group are best equipped to understand the problems they face and to evaluate the judgments of yesterday, the needs of today, the approaches for tomorrow. Out of such an inquiry, conducted in an atmosphere free from restriction and censorship, open to all opinion, made in full consciousness of the need to listen and learn, may come a restatement of the responsibilities of the teacher and of the heritage of America.

Look Again at the U.S.A.!

By Cecil Northcott

THE CREEPING SHADOW into which a visitor to the United States so often moves—particularly if he comes from Britain—is formed by the deluding art of comparison. In that shadow you can do a little private spiking of "these Americans," and if you find there (as you nearly always do) a compatriot, then the fun is lively. But there is nothing more witheringly unfruitful than the ancient art of comparing the United States with any other country. What happens there is American. It may owe some debts to other countries, but beware of counting up those debts as if elementary mathematics will give you the clue to this continent. In any case the United States has long ago paid off the debts, although like any decent civilized person it will always pay a salutation for old times' sake. The United States may borrow, it may buy and even plunder from the old world of the West, but make no mistake that what it creates out of the operation is American.

On every visit to the United States I say this to myself and I reiterate it to bewildered fellow visitors who search for a clue. To retreat into the harrowing loneliness of comparison with more than half a weary eye on the "green fields of home" is the surest way of misunderstanding the United States.

Deep Political Estrangement

This is bitterly true now in the political estrangement between the U.S.A. and Britain. I use the word estrangement advisedly because the division on foreign policy goes far deeper than a temporary disagreement on tactics or a chance rumpus on some slip in the respective state departments. Our two countries appear to be divided deeply and even mortally. Slinging about phrases such as "Britain wants a Munich in the East" or "America is marching to war," only aggravates a really deep cleavage where the cracks are daintily papered over by polite speeches on the old theme of Anglo-American relations. We must of course go on with the polite speeches and with happy expeditions which are supposed to foster good will, but the division on world affairs is there and is deeper than one imagined from the other side of the Atlantic.

The division is due to fundamentally different views of the developing world pattern, and a visitor to the United States is quickly made aware of the force and logic of the American point of view. Its logic forced one observer in the midwest to admit that he thought "it meant war sooner or later." He himself was in favor of a "sooner" war than a "later" one because, he argued, America was powerful now and might not be so powerful if it waited a few years more.

America's Power Frightens

This sense of immense power in the hands of the United States is rather frightening to the visitor from overseas. How will it be used? Who are the men controlling it? What are the factors which make policy? What are the tactics which may just tip the argument to use power or to withhold it? I find myself asking these questions and not expecting any satisfactory answers in the United States because most Americans are as bewildered at themselves as the world is bewildered at them within these fields of atomic ways and means.

But there is a shadow across the United States which probably causes more fear outside than it does inside. The shadow is called "McCarthy." I am not so much thinking of the Wisconsin senator as a person but of what he represents. He seems to be an extreme type of the trumpeting conservatism in American life which is triumphant in almost every area of life and affairs. The McCarthy type has been produced in other countries within very recent memory, and to destroy it a great deal of young American blood had to be shed. What has frightened other democracies in the West is the spectacle of the pre-Hitlerian technique operating on the American continent. Already, it would appear to the passing visitor, American life is paying a price for the poison now filtering through its veins.

If I am not greatly mistaken there is a new kind of "isolationism" abroad in the United States. It is not a resurrection of the old midwest type, but might be called "international isolationism," born out of the belief in American power and in the ability of the United States

"to go it alone." If other nations wish to join in, they are welcome, but the tune is being called on these shores and will continue to be played until all the world joins the chorus. Now that may be a caricature of the situation as it really is, but I believe it is not far from the truth at present. Mccarthyism manufactures this new rigid "international isolationism" with its concentration on Americanism, its dedication to the purity of the political stock and its accusations of those "on the left"—all reminiscent of Europe in the 1930s.

A Return to Isolationism?

Complementary to all this is another terrifying possibility, and that is the possibility of a violent swing back to the isolationism we knew in former days. Mccarthyism may well head that way. Those of us who live outside the United States must be prepared for a cataclysmic event in American politics which may lead to the withdrawal of the United States from world affairs. That seems unthinkable, but the seeds of its growth are widely scattered. As I sat in the Senate gallery listening to part of the filibuster against McCarthy, I wondered which of those wordy men had the quality of leadership of Arthur Vandenberg or Robert Taft, who led their great party into a fresh understanding of its world role and were able to withstand the worst elements within it. I am often asked whether we have a new Churchill cooking in Britain. Is there cooking in the United States a leader who sees the dangers of the two forms of isolationism that I have described?

I do not apologize for this seemingly impudent excursion into what may be thought domestic American politics, because American politics are world politics. What happens in the United States is of significance for every living human creature. To visit the United States today is as exciting politically as it was for an Englishman to slip across to France in the late 18th century and come home with news of revolutionary ideas about the state of man. The difference between the two adventures is that the 18th century Englishman knew that on the whole he was pretty safe from the wild stuff across the Channel. But nowadays the Englishman is not so sure. Much of his stiff-upper-lip view of the United States has disappeared, and he knows too that the Atlantic is no barrier. He is in the same world as the U.S.A.—and sometimes he shivers at the thought.

American Churches

Looking again at American churches brings equal excitement—or should it be equal foreboding? The figures of the pollsters offer some comfort to those who love church statistics. America is going to church in greater numbers than she was five years ago, and no one seems able to say why. Is churchgoing a good old American custom? Is churchgoing—or at least its increase—born out of fear of the future, of what is going to happen? Is churchgoing a custom to be supported because it upholds all that's best in American life? I have asked these questions (perhaps they are not the right ones) and have not got the answers I expected. In fact there is only one answer. America goes to church because she wants to, and she believes in Christianity because she does believe in it.

I have heard it whispered during this visit that America is "nontheologically minded" and that she is not keen on a lot of debate about the ultimate meaning of the Christian faith. There is nothing new in that. But there is something new, as I see it, in the belief that America is about to enter on a great theological era, in which she will lead the world in scholarship, in theological debate, in maturity of judgment about the Christian faith, and will take her place in Christian world affairs not only as a nation of "do-gooders" and "dollar donators" but as a nation of theologians. America is overripe for this experience, and it is an expectancy that ought to be within the purview of all the church planners.

Protestant America needs a visitation of this kind. I believe that it will come not through a promotion campaign but through the pressures of world politics and world affairs as the church is compelled to face them. The United States must either go on with its involvement or turn away from it. It cannot, being the nation it is, do the latter, and it can do the former only by a fresh draft of Christian power. Look again, I say, at the United States, and keep on looking. It is the most stimulating and rewarding exercise on the face of this globe.

Trivial

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is a chance remark that looks as though Mrs. Malaprop might have made it. But it turns out to be quite a bit of sharp observation. In the novel *With Kitchen Privileges,* by Louise Andrews Kent, a cousin of the robust Mrs. Appleyard says to her, "I wish you wouldn't always look on the bright side of things, Susan, it's so trivial of you."

She did not make any mistake. "Trivial" is the right word for it. A persistent habit of always looking on the "bright side" of things is a thoroughly trivial occupation. Instead of a square look at things as they are, it is a kind of nursery play with fanciful creations. Of course, there is no great virtue in always looking at the dark side of things. Green glasses can give as distorted a view of the world as rose-colored ones. But for the long march Cassandra is a better (and safer) companion than Pollyanna. Cassandra's gloomy forebodings can become tiresome, but she never gets to be the completely paralyzing bore that Pollyanna does.

A preoccupation with the so-called "bright side" of things not only gives a warped view of affairs; it also cuts the nerve of any effort to better conditions. It is the Gloomy Gus who sees the dark side of things who is more likely to bestir himself to get something better.

When the eruption of Vesuvius got going in great form in 79 A.D., Pliny the Elder, a valiant looker-at-the-bright-side, kept announcing in reassuring tones, "Don't worry. Everything will be all right." Stout fellow! But it wasn't all right. Thomas Hardy had the true idea:

> If a way to the better there be
> It involves a clear look at the worst.

Which brings us to the subject of vaseline. Don't go! I really mean it! Some years ago there was a kind of photography which had quite a vogue among the aesthetic.

Believe it or not, vaseline was put on a special kind of lens which was ground to produce a softening effect. The outlines of the thing photographed became blurred in a mist and the entire scene was somewhat out of focus. The whole effect was one of predawn unreality. It was lovely, but it obscured rather than illuminated. That is the kind of view of anything which the "always on the sunny side" folk get and report. The dreariest company in the world is a gathering of "bright side" lookers, desperately determined to be cheerful if it kills them. It doesn't kill them. It kills you.

Some of the most vicious enemies of Christianity today —far more deadly than all the Politburos put together— are the bumbling folk who have confused the Christian gospel with a trivial "looking at the bright side" of things. Christianity did not come into the world with a fixed, silly grin on its face and a vapid Cheerio on its lips. At its center was a cross. That heritage must be saved from being perverted by the Bright-Side Boys, whether in the pulpit or out of it.

Yours,

SIMEON STYLITES.

BOOKS

The Hope of Israel

THE CHURCH AND THE JEWISH PEOPLE. *Edited by Göte Hedenquist. Edinburgh House, London, 10/6.*

NO TOPIC elicited such lively debate at Evanston, or led to such a close vote, as did a resolution which not only called for special efforts to Christianize the Jews but was heavily slanted toward the idea that the eschatological triumph is specifically dependent on the consummation of the "hope of Israel" by acceptance of the Messiah. (For an account of this interesting session, see report in The Christian Century, Sept. 8, pp. 1073-74.) The controversial sentences had been inserted, under considerable pressure, into an introduction to (really a critique of) the advisory commission's preliminary report on the main theme, "Christ, the Hope of the World." The introduction was prepared by a committee composed of the chairmen of the 15 divisions into which the assembly had been divided for discussion of the main theme. The passage about the conversion of the Jews was deleted by a 190-to-150 vote of the assembly.

Of course nobody objects to the conversion of the Jews—nobody, that is, except the Jews. Neither was any member of the assembly disposed to deny that God had revealed himself in a special way to the Hebrew people, that he had made a covenant with Israel, that Christianity had its roots in the religion of the Old Testament, or that Jesus and all his apostles were Jews. Zionism and the political state of Israel were also kept out of the argument. The issue was as to whether Scripture (especially Rom. 9-11) proves such an indissoluble relation between Judaism and Christianity that those who, on the basis of other texts, have a lively hope of the second coming of Christ when certain conditions have been fulfilled must have a *special* concern for the conversion of the Jews; or whether, on the other hand, "there is no difference between the Jew and the Greek" (Rom. 10:12) and at the present stage in the world's history the church should have an equal concern for the conversion of Hindus, Muslims, Jews, Africans and all other peoples. Unhappy over the close vote on the disputed paragraph, the assembly later voted to "receive" a similar but stronger statement signed by several theologians and transmit it to the churches for their consideration.

The present volume is a reminder that this is not a new question for the World Council of Churches. It is an outgrowth of a report "received" (not adopted) at Amsterdam from one of the special committees that had been appointed to consider topics which some churches had submitted in advance as being of special interest to them. This is the only sense in which it can be said that this volume was "initiated by the World Council of Churches." Its connection with the International Missionary Council is more authentic, for the editor is director of that council's committee on the Christian approach to the Jews.

The contrast between the committee report which was "received" in 1948 and the statements introduced in 1954 (one rejected by a narrow margin, the other "received") is an index of the theological distance between Amsterdam and Evanston. The Amsterdam statement was innocent of eschatology and merely recognized the need of studying the following questions:

> (a) the historical and present factors which have contributed to the growth and persistence of anti-Semitism, and the most effective means of combating this evil;
>
> (b) the need and opportunity in this present historical situation for the development of cooperation between Christians and Jews in civic and social affairs;
>
> (c) the many and varied problems created by the establishment of a state of Israel in Palestine.

As to the conversion of the Jews, the Amsterdam document goes no further than to remind the churches to "recover the universality of our Lord's commission by including the Jewish people in their evangelistic work," with some unexceptionable suggestions about cultivating fraternity, combating prejudice and avoiding improper pressures and inducements.

The volume itself carries out all these purposes, and more. One of the 10 chapters discusses anti-Semitism and cooperation in civic and social matters—(a) and (b) above. Two chapters deal chiefly with (c), problems connected with the state of Israel. Though one of these professes to interpret its "significance for the Christian church," it is chiefly descriptive and does not probe the implications of a modern state with theocratic overtones, founded explicitly to be the homeland of a people who are defined (in Bishop Neill's long introduction) "not as a race but as a religious group." As to the limitations on religious liberty in Israel, the church can only be "patient," remembering that it was once still more intolerant toward the Jews. In another chapter there is a reference to "what is happening at present in Palestine—surely not without God's guidance." Three chapters deal primarily with the conversion of the Jews. Three others—if the full-length introduction be counted as a chapter—are chiefly concerned with the special relevance of a redeemed Israel to the Christian hope. When Prof. Rengstorf says (p. 31) that "a church composed only of Gentiles feels itself to be incomplete," he means something other than what would be conveyed by the equally true statement that a church without the Chinese or the Arabs should feel itself incomplete. Two excellent chapters are contributed by liberal Jews.

The contributors to this volume—six of whom are members of the I.M.C.'s committee on the Christian approach to the Jews—have gone far beyond any assignment that could be derived from the Amsterdam action. It is just as well that they have done so, for the topics they have introduced are going to be much discussed in the near future and they are all men well equipped to lead off in the discussion.

W. E. GARRISON.

Books in Brief

THE SERMONS OF JOHN DONNE. *Edited by Evelyn M. Simpson and George R. Potter. Vol. VII. University of California Press, $7.50.* The magnificent stream of John Donne's sermonic eloquence is flowing at full flood in this volume. This volume and the next, say the editors, show Charles I's dean of St. Paul's at the height of his

powers. Still, as always, addicted to what seems in our time an excessive use of metaphors and analogy—his figures of speech not only "go on all fours" but sometimes walk like a centipede as he tortures them to yield every possible detail of edifying similitude—here he seems fully in command of his curious style. He may be whimsical, but he is not fantastic. Nothing is done by inadvertence. There are turns of thought that must have surprised the preacher himself, but he knew what he was doing when he wrote them in. One admires the courage with which he preached before the king and the court. Donne was completely orthodox in doctrine and a convinced defender of the royal supremacy, but his temper was generous, even liberal. He warns the church against being too free in dealing out excommunications. He would not ask God to cut any man off from the Church Triumphant, nor would he "oyle the key" to lock anyone out of the Church Militant. That said, he quickly turns to warn men against excommunicating themselves—"the negligent libertin . . . the fantastic separatist . . . the halfe-present man, he whose body is here and minde away." "Onely he enjoyes that blessing, the want whereof David deplores, that is here intirely, and is glad he is here, and is glad to finde this kinde of service here, that he does, and wishes no other." This and much more in a sermon on Psalm 63:7, one of the finest he ever preached. This superb edition of Donne's sermons will be complete in ten volumes.

THE PAPERS OF THOMAS JEFFERSON. *Edited by Julian P. Boyd. Vol. 9. Princeton University Press, $10.00.* During the period covered by this volume, from November 1785 to June 1786, TJ was in Paris as American minister. His chief concern was with commercial treaties and the encouragement of foreign trade. In England on a visit he writes (April 22, 1786) that the government of that country not only has no idea of making a commercial treaty with the United States but "do not conceive that any circumstances will arise which will render it expedient for them to have any political connection with us." Under the same date he adds: "The Continent at present furnishes nothing interesting." Perhaps even the sapient Jefferson did not realize the imminence of the deluge that was to break forth the next year. A treaty of trade was being negotiated with Portugal. Initial steps were being suggested to stop the depredations of the Barbary pirates. John Adams, U.S. minister at London, writes: "All foreign nations are taking an ungenerous advantage of our simplicity and philosophical liberality. We must take heed. I don't doubt that all the courts of Europe would join my friends the abbés, in their prayer that we may be perpetually poor, not indeed like them with a desire that we may be perpetually virtuous, but that Europeans may have all the profit of American labor." TJ's chief correspondents, in this volume, are John and Abigail Adams, John Jay, Lafayette, Madison, Francis Hopkinson and Franklin. Hopkinson writes that "Mr. Rittenhouse and myself spend every Wednesday evening with Dr. Franklin in a little, pleasing philosophical party" — doubtless meaning that they discussed inventions and made experiments. Correspondence from Virginia tells of a heated contest between the two political parties, Republican and Constitutionalist. The national statesmen must have been somewhat naive, scarcely five years later, to suppose that they could have a federal political system without parties just because they had a Washington. This noble series, the Jefferson papers, marches majestically toward its distant goal—completion in 52 volumes. As a temporary working tool, the editors have provided a separate index (229 pages) of the first six volumes. Similar indexes will follow at intervals.

SEA DEVILS. *By C. Valerio Borghese. Regnery, $4.50.* Beginning during the wanton assault on Ethiopia and continuing much more efficiently as Hitler's ally in World War II, Italy developed a type of secret submarine weapon which for a time was a serious threat to her enemies and especially to British vessels. The gist of it was the idea of a one-man or two-man guided torpedo. This differed from the Japanese suicide bombing plane technique in that the operators had a chance to escape since they were outside of the apparatus and had free-diving equipment such as has more recently been used for peaceful purposes. This book, a translation and adaptation from the Italian original by the commander of this service, tells the whole story of the achievement of this "suicide squad." Their courage and stamina must command the admiration even of those who deplore the use to which these manly qualities were put. Grandiloquent talk about the outcome of the Ethiopian raid as "a victory achieved by a people fighting in unison for its right to live" (p. 18, meaning, believe it or not, the Italians) fails to impress anyone who is acquainted with the facts.

W.E.G.

CORRESPONDENCE

Constructive Criticism

SIR: I wish you wouldn't publish so many articles about the world situation, the divided Christian world, the difficulties we have with labor, etc. They are all very disturbing, and do not let my conscience enjoy the world and take its ease. Also, kindly quit criticizing our American Baptists, and compliment us for what we know we are. It is just not comfortable to be reminded of the best that is in others and the bad that shows up in us.

Enclosed please find my renewal to the Century and the *Pulpit* (no suggestions) for two years.

NORMAN ARMSTRONG.
Bradford, N. H.

Lutheran Union

SIR: The first two reasons Conrad Bergendoff gives in your issue of Aug. 25 for the Augustana Evangelical Lutheran Church withdrawing from the merger negotiations at present going on within the American Lutheran Conference are surely understandable. A great many of us quite agree that the ideal would be for all Lutherans in America to unite into one large body. However, being somewhat realistic, most of us know that this ideal is impossible of attainment at present. Therefore we have thanked God that the possibility of a more limited merger has presented itself.

One statement by Dr. Bergendoff is susceptible of misunderstanding. He gives as the third reason why his church body withdrew from the negotiations that "Augustana would have to forfeit its membership in both the National Council of Churches and the World Council of Churches, for the proposed merger will not include ecumenical relations in the discussions or even consider the matter for another decade."

The second part of that statement is evidently based on faulty information. The matter of ecumenical relations has been on the agenda of the Joint Union Committee ever since it first met in September 1949. At the present time the "unfinished business" of the committee includes two statements on this subject, one submitted by the American Lutheran Church, the other by the Evangelical Lutheran Church. This whole matter will be fully discussed during the next biennium. Whether the proposed new Lutheran church body will seek membership in any interchurch movement is a matter which has not as yet been decided. We assure Dr. Bergendoff that there has never been any intention of evading this somewhat difficult problem.

Lutheran Herald, O. G. MALMIN.
Minneapolis, Minn.

Search the Scriptures

SIR: Relative to "The Church and Racial Tensions" (Sept. 8), Benjamin Mays says: "Since the church gets its authority from the Bible, we have searched the Scriptures anew—both the Old and the New Testaments—to justify . . . segregation based on race, color or ethnic origins." Did he read Gen. 9:22, 25? Ham was the ethnic origin of the Negroes, meaning "black." And Ham's son, Canaan, was the progenitor of the Canaanites whom Israel were to destroy when they came into Palestine. Thus Exod. 11:7, not of individuals but of "the Egyptians" versus the chosen

people, summarized as of Amos 3:2 "of all the families of the earth" based on ethnic origins.

To say of Jesus that "his doctrine of God as Father embraces the human race and makes us all children of the same God" shows a very shallow reading of Scripture, for none other than Jesus itemized the mass of mankind as "children of the wicked one . . . the devil."

"To deny the universalism in the teachings of Christ is to deny the very genius of Christianity," says Mr. Mays. Read Matt. 10:5. The "Gentiles" are all who are not Jews, and not a Gentile was saved for a full seven years after Calvary (Acts 15:7, 14).

Redlands, Calif. LEON B. MAYER.

With Malice Toward None?

SIR: I am very sorry to encounter, as I increasingly do, in a generation long accustomed to refrain from persecuting atheists, a thoroughly persecuting attitude toward communists. Is it considered, then, a worse offense to reject capitalism than to reject the Christian and Jewish religions? Or, I should have said, to reject all religions?

To lovers of history, I think, it becomes natural

> To look on no religion scornfully
> That men did ever find

and the loved word "freedom" surely can only be honestly used of a practice, by tongue, pen and print, of letting all parties and opinions enjoy immunity from persecution of any kind.

Whenever scorn and hate attack beliefs and convictions or those who hold them, the freedom we sing of and claim becomes, I think, very weak and dingy; owing to its one-sidedness, I feel sure.

SARAH CLEGHORN.

Philadelphia, Pa.

At Evanston

SIR: Because I have long looked upon The Christian Century as a careful reporter and interpreter of ecumenical conferences, I was a bit dismayed by your news article captioned "Literalists Lose by Close Vote," subheaded "Second Assembly Saved by Copts and Orthodox from Commitment to Conversion of the Jews," in your issue of Sept. 8.

As far as the Coptic delegation was concerned, and I think this applies also to the Orthodox delegations, we do not object to efforts for the conversion of the Jews, and our debate at Evanston, in which I participated, was not on that question. When Bishop Lilje presented the Statement on the main theme, two references to Jews were included: (1) "A statement of the New Testament concept of the ultimate fulfillment of God's promises to the people of ancient Israel and the consequent special responsibility of the Church of Christ for the proclamation of the hope in Christ to the Jews"; (2) "The Christian concern for the Jewish people, scattered over the whole world, is a sign of hope. It was the hope of ancient Israel which was fulfilled in the coming of Christ. His church cannot rest until the title of Christ to the Kingdom is recognized by the people among whom he came in the flesh."

We felt that, whatever the theological motivation, the words "the ultimate fulfillment of God's promises to the people of ancient Israel" and "the Christian concern for the Jewish people, scattered over the whole world, is a sign of hope," carried political implications and would be so interpreted throughout the Middle East to the detriment of the Christians of that area.

It was Fr. Makary of the Coptic Church, not Charles P. Taft, as your reporter states, who first expressed objection on the floor to these statements. His motion to delete was defeated, due perhaps to the fact that his arguments could not be heard by the delegates, the loud-speaker being out of order at the time. Later, Mr. Taft suggested but did not move that reference to the conversion of Jews should be omitted. The committee accepted Mr. Taft's suggestion and brought back to the assembly a revised version omitting all mention of the conversion of the Jews, but retaining the statement which concerned us most regarding the "ultimate fulfillment of God's promises to the people of ancient Israel."

At a subsequent session, Dr. Farid Audeh of Beirut, Lebanon, moved and I seconded the deletion of these words. This was the occasion of the debate reported in your columns. The motion was adopted. It was not that the "reference to the evangelization of the Jews would be a handicap to the work of [our] churches," but that the political implication of the words "ultimate fulfillment of God's promises to the people of ancient Israel" would be an embarrassment, even though modified by the description "New Testament concept of."

Let me hasten to add, however, that I agree with your reporter that it is a mistaken assumption to believe "that the Christian mission is required to give priority to the evangelization of any one nation," and we so stated in our arguments in favor of the deletion of both the original document and the revised version, which included only the words which we conceived to contain political implications.

AZIZ SOURIAL ATIYA,
Delegate of the Coptic Orthodox Church of Egypt; Member W.C.C. Central Committee.
University of Alexandria,
Alexandria, Egypt.

No Longer Bankrupt

SIR: Thank you for printing Prof. Schlink's opening address ("Christ—the Hope of the World," Aug. 25) in full. I realize how hard it must have been for you to do it.

In reference to the remarks about the address (p. 1023), I have written the following lines of consolation to my esteemed teacher, Prof. Edmund Schlink: "Don't worry about these attacks! Your address was excellent, but The Christian Century does not want to admit that its theology is bankrupt. In this world, the poor eschatological lambs are having a hard time among the activist wolves. But without a sound eschatology our whole activity here on earth makes no sense. It is good that you have reminded the assembly of this fact."

WALTER G. TILLMANNS.
Wartburg College,
Waverly, Iowa.

Those I.B.M. Receivers

SIR: Help! Help! You say (p. 1049 of the Sept. 1 issue) that the World Council repaid the courtesy of International Business Machines, Inc., by making away with $4,600 worth of valuable instruments. Now my mind cannot rest until I know what was done about this seeming "black eye" given the gathering. Surely such a group could not view the occurrence with equanimity. CLARENCE H. LEE.
Palos Verdes Estates, Calif.

[All but two of the portable receivers were returned to the racks before the sessions ended—which I.B.M. considers not a bad batting average—and the missing ones may turn up later. Most of the instruments had been carried away by absent-minded participants who apparently did not notice the strapped receivers dangling from their shoulders.—ED.]

Authentic McCarthy Tone

SIR: I read with a sickening stomach your editorial "Senate Calls for Another Report on McCarthy" (Aug. 18). I think it stinks. I wonder sometimes why I squander year after year $6 plus for a sheet which is presumptuous to call itself Christian. If this article were not so disgraceful, on your part, it would be just a scream. Your bigoted hatred of McCarthy leads you into the rankest absurdities.

I can only think of the queen in *Alice in Wonderland*. She shrieks: "Collar that Dormouse! Behead that Dormouse! Turn that Dormouse out of court! Suppress him! Punch him! Off with his whiskers!" You aren't interested in proof! Off with his (McCarthy's) head!

And to show how addlepated you can get you endorse that senile senator from Vermont, Flanders, who is not only moronic but yellow and deserts his post in the Senate and in a time of public duty spends his time vacationing in Europe. Better select a better hero. Also, better be a little more honest about your so-called facts concerning McCarthy. Your statement about Sen. McCarthy's financial irregularities is an unadulterated lie. Suppose you state the facts.

In conclusion, let me say that for an alleged Christian journal, your editorial must make the imps of hell cheer wildly.

MELVILLE J. FRANCE.
Wood, Werner, France & Tully,
New York, N. Y.

NEWS of the CHRISTIAN WORLD

Syrian Churches In India Courts

Supreme Bench Orders Review of Lower Decision Upholding Claims of the Jacobite Faction

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Aug. 16.—After an unusually prolonged hearing, India's supreme court has granted an appeal from the Syrian Orthodox Church against district and state courts' rulings in favor of the Jacobite Church. The lower courts had approved the Jacobite contention that the Syrian Orthodox Church's catholicos should be denied use of property the churches hold in common. Now the whole matter will be reviewed. Thus is continued the litigation in which the two groups have been engaged for 42 years, since they were formed after a split in the ancient Syrian Church of Malabar. The Jacobite Church (constituting about one-third of the ancient church) accepts as its supreme head Patriarch Mar Ephraim, who resides in Homs, Syria. The Syrian Orthodox Church, the independent party, accepts as its supreme head the catholicos residing in Kottayam, Travancore.

Still Hope for Peace Negotiations

Many observers feel that the supreme court's order has created a favorable atmosphere for further peace negotiations between the two groups—although such negotiations have repeatedly failed in the past. Issues at stake are not only access to church properties, but such ecclesiastical matters as the validity of the independent catholicate and its ordination, and the right to consecrate bishops and the holy chrism for baptism. However, both parties are anxious to see the breach healed and peace re-established. Bishops representing both parties are meeting periodically to try to iron out the difficulties. It would be easy to settle the issues if the five Jacobite and 10 Orthodox bishops were given power to decide on a workable basis of reunion. But the patriarch in Homs and his delegate seem to be adamant against relinquishing their own power and permitting the Indian church to be independent and autonomous. If negotiations could succeed and the two parties become united on a workable basis, they would together constitute a great spiritual power that could play a worthy role in the urgent task of evangelizing India and creating a truly indigenous church.

Dedicate Home Economics Building At Women's Christian College

The home economics building at Women's Christian College, Madras, was formally opened a fortnight ago by Rajkumari Amrit Kaur, the government minister of health. Since its degree course in home economics (the first in India) was instituted 12 years ago, the college has been drawn into research on southern India's diet problems. Previously, the science of nutrition was unknown in this country. The department's first source of income was a fund collected by U.S. university and church women to help seven young Christian colleges for women in Asia; later, it was helped by a grant from the Madras state government and by gifts from friends and well-wishers. At the ceremony dedicating the new building, Vice-Chancellor Lakshmanaswami Mudaliar of Madras University, who presided, paid tribute to the work of Christian missions in the field of education and health. "Sometimes the work of Christian missions is criticized," he said. "But I am happy that so far as south India is concerned, no criticism has been made. Here what Christian missions have done for men pales into insignificance when compared with what they have done for women. At present there are 18 women's colleges in the University of Madras—more than at any other university in India. One of these is maintained by the state, 4 by private groups and 13 by missionary agencies. Education for women has spread so effectively throughout south India because of the great work done by the missionary agencies."

Heifer Project Sends Livestock to India

Donald Rugh, Church World Service representative in India, was recently informed by the Heifer Project, Inc., in which eight Protestant and Roman Catholic groups in the U.S. cooperate, that it was prepared to send to India a planeload of livestock. Now negotiations are under way for the shipment. It will consist of three bulls and thousands of baby chicks, assigned to the Indian Council of Agricultural Research. Cost of transportation is to be borne by the Technical Cooperation Administration.

Hybrid Seed Corn Comes From U.S. Farmers

Meanwhile, the Indian Council of Agricultural Research has just received by air from the Iowa branch of CROP (Christian Rural Overseas Program) a plane shipment of 200 pounds of four varieties of hybrid seed corn. The Iowa group paid the cost of transportation. The four varieties are those which in experiments conducted last year by the council showed the best yield. The council has been experimenting with hybrid maize for the past two years in 22 of its stations throughout India. Yields up to 1,000 more pounds per acre than produced by the best local varieties have been achieved. In the year ending last March 1, U.S. farmers cooperating in CROP sent to India through Church World Service a total of 105,000 pounds of split beans and 423,140 pounds of wheat. These foodstuffs were received under the terms of the Indo-American agreement and were distributed through the National Christian Council's relief committee without regard to the race, caste or creed of recipients. CROP recently made a second donation of $20,000 to the Implement Development Society organized by the engineering section of Allahabad Agricultural Institute. In the next year the society hopes to turn out in the institute shops 100,000 rupees worth of implements designed to increase agricultural yields. CROP's gift is yet another indication that its emphasis is shifting from relief to rehabilitation. The $20,000 were raised under the slogan, "Help India feed herself."

P. OOMMAN PHILIP.

British Aroused Over Social Evils

Anglican Moral Welfare Council Warns on Lowered Standards—Government Appoints Investigators

LONDON, Sept. 2.—Sensational newspapers which seek to justify their detailed reporting of sex crimes by the claim that their purpose is to "warn the reader" are criticized as "hypocrites" by Canon H. C. Warner, education secretary of the Church of England's Moral Welfare Council, in a booklet, *Threatened Standards*. He argues that if the papers are sincere in their stated purpose, the mere facts would be sufficient without unnecessary details. The influential Conservative daily *Birmingham Post* declares that the booklet will be welcomed by the greater part of the press. The editor points out that government action against offending publications only aggravates the problem, noting that when Boccaccio's *Decameron* was condemned in a recent court case there was an increased demand for the book. Canon Warner believes that the best means of discouraging sensationalism is for the public to refuse to buy papers which resort to it.

Committee Named to Investigate Homosexuality, Prostitution

Meanwhile, a plea by the Moral Welfare Council for objective investigation of currently pressing social evils, together with utterances on these problems by various church leaders, may well have contributed to the British home secretary's decision to appoint a committee of inquiry into the laws and practices relating to homosexuality and prostitution. Chairman of the committee is Vice-Chancellor J. F. Wolfenden of Reading University, a well known Christian layman. On the 14-member committee are several experienced churchmen, among them Canon V. A. Demant, professor of moral and pastoral theology at Oxford University, and R. V. F. Scott of the Church of Scotland, who is minister of St. Columba's Church in London.

Deplore Lag of Social Concern On Part of Technicians

The Church Union School of Sociology, which represents a cross section of high Anglicanism interested in problems of the welfare state, met at Oxford in August. Ritchie Calder, science editor of the liberal daily *News Chronicle*, expressed his concern at the "deplorable ignorance" of the social implications of his work shown by the average technical expert. Calder said that in his travels around the world as a United Nations emissary he has found that in the face of the dawning desire for technical progress among primitive peoples, the worst obstacle is the immature mentality of supposed technical assistance experts sent to them. J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary, New York city, said that in America (though not only there) a narrowly technical view of all problems, including those of culture, tends

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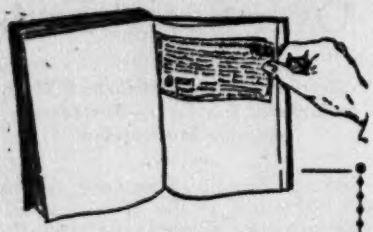

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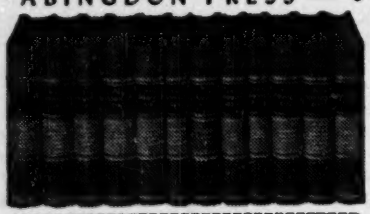

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to predominate. Tom M. Heron, a British industrialist, urged the need for an effort to bring technical innovation into some conformity with real human needs.

Plan for Return Visit by Billy Graham in 1955

Advance plans for Billy Graham's return visit to this country in 1955 have been announced by the Evangelical Alliance. He is to hold a mission in Kelvin hall, Glasgow, for a month beginning in mid-March, and a three-week mission in London in May. For the latter, negotiations are proceeding for use of the White City arena, which holds 60,000 people as against the 12,000-person capacity of Harringay arena, scene of Graham's 1954 mission. During June Graham will conduct a mission in Birmingham and will also address audiences in Manchester and other leading provincial cities. F. R. Cattell, secretary of the alliance, reports that Graham's 1954 British mission cost £170,000 (about $475,000). The whole of this amount was raised from friends of the mission; a balance of £1,000 remains to be applied to the 1955 mission.

Evangelism Keynotes Congregational Conference at Swanwick

Evangelism was the keynote of the (Congregational) London Missionary Society's annual conference at Swanwick in Derbyshire. It was the theme of the address by Principal Charles Duthie of the Scottish Congregational College, who for some years has been conducting student missions and who is the Congregational representative on the central committee for the interdenominational "Tell Scotland" campaign. G. H. Eastman, lately of the Gilbert islands, gave an account of the work of Bible translators. Percy Chatterton described the emergence of the church in the primitive land of Papua. Katherine Ashwell told of the revival of witchcraft in Madagascar, where she said the church "witnesses in the shadow of the shrine."

Bryan Green Reports on Mission in Ceylon

Back from his month's evangelistic mission in Ceylon, Canon Bryan Green (Anglican) of Birmingham reports that through the prayer of the Christian churches his meetings proceeded in a favorable atmosphere and had an excellent response. He estimated that 1,800 people made open profession of commitment to Jesus Christ or of rededication of their lives to him. Although Ceylon is for the most part Buddhist, with some Hindus and Muslims, a substantial minority of the population is Christian. "I am afraid, however, that a majority of the people are like those in England—only nominal in their religion," said Green. Reporting from Ceylon to the *British Weekly*, Robert Nelson writes that Green's mission marked the first time in the history of the churches there "that so many of all Christian groups prayed together, sang together, sat together under the word of God." This happened mainly among the English-speaking, middle class community, he said, adding: "Unless the Christian groups make a real impact on the non-Christian groups and there is more vital integration of the experience of this mission into the total life of Ceylon . . . it will have little or no effect on the country as a whole." BERNARD CAUSTON.

Mississippi Out To Void Ruling

Legislative, School Leaders Lay Plans for Amendment to Abolish State's Public School System

MEMPHIS, Sept. 1.—With his third term in the U.S. Senate assured by nomination in the Mississippi Democratic primary, James O. Eastland has readied himself for a major role in a southwide organization to fight the establishment of a legal basis for racial desegregation. The senator has already introduced a proposed amendment to the Constitution seeking to curb the Supreme Court's power in matters affecting schools, marriage, health and morals. Meanwhile, Mississippi's school leaders and their spokesmen in the legislature are at work on a proposed "last resort" state constitutional amendment which would authorize abolition of public schools if Negroes attempt to obtain implementation of nonsegregation. Over 800 of those leaders in mid-August endorsed almost unanimously the proposed amendment after it had been explained to them by the educational legal advisory committee created by the legislature to devise means of by-passing the Supreme Court decision. The one-sided vote of endorsement was something of a surprise, since many of the leaders had said they would oppose any step that would eliminate public schools. The legislature will go into special session to find some means of retaining the dual system.

L.S.U. Enrolls Negroes; M.S.C. Says No

The summer course at Louisiana State University enrolled 229 Negroes this year. Memphis State College barred five Negro applicants, however, on the ground that admitting them would be to violate Tennessee's constitution. The Alabama and Arkansas boards of education have ruled that for the coming year segregation shall continue in the public schools of those states. While not officially approving the Supreme Court decision, the North Arkansas Methodist conference described racial discrimination as "unfair and un-Christian" and voted to help work out solutions for problems which arise from the court decision. Robert S. Cartwright, pastor of Pulaski Heights Christian Church in Little Rock, has urged that a joint Negro-white council of churches be formed in Arkansas to lead the public toward acceptance of an end to racial segregation. In Nashville, R. W. Rempfer, a white professor at Fisk University, plans to register his three children in a Negro school despite an adverse ruling by the local school board. At Fisk's commencement in June, Mary Howard became the first white student to graduate from a southern Negro college in 50 years.

Primary Campaigns Give No Cause for Pride

The sound and fury of political primaries in Arkansas, Mississippi and Tennessee, where nomination of a Democrat is tantamount to election, have ended. For only the second time in Arkansas' history a governor was denied a second term. Orval

Faubus, 44-year-old Huntsville newspaper publisher, defeated Gov. Francis Cherry in a runoff. Political wiseacres say Cherry was defeated because of his effort to smear his opponent with hints of "communism." . . . In the Mississippi campaign, little heed was given to the Corrupt Practices act enacted in 1935. Illegal electioneering by government employees reappeared in aggravated form, with the limits placed on expenditures honored only in the breach. . . . In Tennessee, Rep. Pat Sutton, seeking to unseat U.S. Sen. Estes Kefauver, covered the state in a speaking tour via helicopter paid for by out-of-state funds. Sutton's radio "talkathons" were wildly irresponsible but highly pleasing to reactionaries who smell communism in the mildest liberal. Kefauver's victory in the primary has not discouraged Sutton. The press reports that he may run as an independent in the November election to regain the seat in the House he relinquished to try his hand against Kefauver. In the Tennessee gubernatorial race, both incumbent Gov. Clement and former Gov. Browning resorted to name-calling. Many Tennesseeans feel that their campaign tactics proved both of them unfit to govern the state. Clement's victory will make him, under the revised state constitution, the first Tennessee governor to serve a four-year term. A poor third in the gubernatorial race was run by Judge Schoolfield of Chattanooga, who bid for nomination on a one-plank platform he described as a "holy crusade against racial integration." All in all, it may safely be said that politics in the tristate area reached a new low in 1954.

Memphis Less Than Eager for Steam-Electric Plant

Chief political aim in Memphis just now is to defeat the proposed erection of a steam-electric plant at West Memphis, Ark., to supply power to the Atomic Energy Commission's gaseous-diffusion plant 200 miles away at Paducah, Ky. Sen. Fulbright of Arkansas says Memphis should be happy over the prospect of its cash registers' accelerated ringing when such a big plant is just a river's width away. Memphians reply that the project is a "boodle grab by Arkansas' private utility moguls." Local backers of TVA are sure that if plans for the $107 million plant go through, it will mark the beginning of the end for the agency.

News of Midsouth Colleges

Pres. R. C. Cook of Mississippi Southern College at Hattiesburg announces a plan whereby tuition fees may be paid by installment. Twenty-six agricultural leaders from seven foreign countries recently spent a week at Mississippi State College in Starkville observing the service it offers to rural families over the state. The University of Mississippi has expanded its two-year medical course to a full four-year school. Beginning this fall, the university will require military training of all freshmen and sophomores except veterans. The total budget for Mississippi's seven senior colleges has been set at $12,721,071 for the coming year. LeMoyne College here has received $35,403 from the United Negro College Fund and has awarded $13,000 in scholarships. The C. M. Gooch Foundation of Memphis has awarded scholarship grants and loans totaling $96,339.50 to 283 stu-

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dents in the tristate area. A 12-state council to administer a $2.5 million scholarship program for graduate study has been granted a charter of incorporation by Tennessee's secretary of state. Officially designated the Council of Southern Universities, it will be financed by a grant from the Rockefeller Foundation through its General Education Board.

And So Forth

Memphis' 47 white and 25 Negro public schools will have 76,254 pupils this year—an increase of 5,000 over last year. Meanwhile, bonds totaling $1.8 million have been issued to finance 100 additional classrooms.

The Old Folks Home for Negroes here, only institution for aged Negroes in west Tennessee, has a new building. The home has operated without public grants since its charter was granted in 1890.

Five thousand members of the Church of God, whose headquarters is in Cleveland, Tenn., met here recently for their 45th General Assembly. They heard that during the past year the denomination has gained 93,000 members, organized 93 new churches and received 300 ministers. Its Lee College in Cleveland, which had 5 students in 1918, will open this fall with 800 students. Robert G. Lee, pastor of Bellevue Baptist Church here, preached the opening sermon at the assembly, then returned to his own church to ordain six of Bellevue's sons who have entered the ministry.

The Jackson, Tenn., chamber of commerce has answered some 3,000 queries from other chambers about its "Back to Church in September" program, which last year helped raise church attendance in the area by 40 per cent.

Hundreds of Latvian refugees recently crowded into their Lutheran chapel at Senatobia, near Memphis, to observe the annual day of remembrance for loved ones murdered or deported to Siberia when Soviet armies swept through their homeland.

Memphis' latest housing project is named H. P. Hurt Village in honor of a beloved local pastor.

The city of Memphis has erected in Tom Lee park a 30-foot granite shaft in gratitude to Tom Lee, a Negro who in a river disaster near here 29 years ago rescued 32 persons. MARSHALL WINGFIELD.

TRAGIC POSITION OF CHURCHES TODAY

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

Jehovah, champion of "the poor and needy."—Baal, the god of wealth, whose devotees appealed to the Baal cult as vindicating their legal hold on the plain people.—"Baal hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters" (Jeremiah 3: 24; cf. Jer. 11: 13). "The name Baal became the very signature of heathenism" (Prof. George F. Moore, of Harvard Divinity, in Commentary on Judges, 195). Heathen religion was identified in antiquity with political tyranny, cult prostitution, and land monopoly. "Woe unto those that add house to house, and field to field" (Isaiah 5: 8).

Modern scientific Biblical scholarship shows that the religion of One God was not impressed abruptly upon the Hebrew people at a flaming mountain in the wilderness of Arabia. Not a single one of the scholars responsible for the new Revised Bible of 1952 looks to Mount Sinai as the source of Ethical Monotheism. They do not accept the Pentateuch as a trustworthy introduction to the Hebrew history that took place in Palestine. But on the contrary, scientific Biblical interpretation shows that the resounding struggle against "other gods" was a long, desperate and bloody fight against economic enslavement of the Hebrew peasant class under the Hebrew wealthy class. That is how the religion of One God was gradually and painfully brought forth under the leadership of the Hebrew prophets in Palestine itself.

What is it, then, that has obscured the vivid human meaning of Hebrew history and covered up the significance of the Bible as a reflection of that history? Who or what is responsible for enthroning in our Church Pattern the naively blasphemous idea that the Bible stands for the "real" God, as opposed to heathen gods that are "unreal"? Who or what has defaced the ancient, dramatic Story of God, and substituted for it the Complacent Respectabilities of modern ecclesiasticism?—A bulletin on the subject can be obtained by sending a three-cent stamp as below. (Requests without stamp will bring no result).—L. Wallis, Box 73, Forest Hills, Long Island, New York.

Build Cathedral in Northern Norway

People of Bodö, Seat of New Diocese, Contribute Time and Labor to Lay the Foundation

ROSKILDE, DENMARK, Aug. 14.—In northern Norway, 7 of the 30 churches destroyed during the war have been rebuilt. Now a cathedral is to be erected in Bodö, a town of 8,000 which will be headquarters for one of the two dioceses into which the area was divided after World War II. There has been no church in Bodö since the war ended. The townspeople have already laid the foundation for the cathedral, donating their time and labor. The cathedral will have 1,050 seats in the sanctuary, besides 400 in adjoining rooms which can be thrown into the main hall on special occasions. The interior will be dominated by a huge painted window over the altar. Recently Bishop Krohn-Hansen of Bodö noted that his part of Norway has far too few pastors—only 1 for 3,700 parishioners, as compared with 1 for 3,500 elsewhere in Norway, 1 for 2,300 in Sweden and 1 for 2,200 in Denmark. In fact, some of his pastors shepherd 8,000 parishioners scattered over an area 6,000 kilometers square!

U.S. Visitor Evaluates Norwegian Church Life

Just before he left to resume his duties as professor at the Evangelical Lutheran seminary in St. Paul, Minn., after a year in Norway, Hermann Preus was asked to give an evaluation of Norwegian church life. He said he has noticed that Norwegians have less sense of responsibility for the churches to which they belong than do members of the free churches in his homeland. He thinks that this is because only those Americans who are really interested in the church become members, whereas in Norway people are "born into the church." "To Americans it would be quite inconceivable to have parishes of 30,000 souls, of whom only around 400 go to church," he said. "It is not for me to say, however, that you should have separation of church and state. It does seem that a really working congregation could be created from the minority which attends. For one thing, Norway's pastors are so overworked with details that they are stinted in performing the spiritual tasks to which the Lord has assigned them. They need deacons and secretaries to help them. But my greatest disappointment has been the young people's lack of interest in attending services." Prof. Preus had much to say in favor of the Church of Norway, however, and declared that there are many things Americans can learn from it.

Danish Baptists Plan New Congregations

Last month 500 Danish Baptists gathered at Aarhus, in Jutland, for their annual assembly. During the sessions 3,000 crowns was contributed for foreign mission work and 4,445 toward building a new seminary in Töllöse, where the Baptists already have a seminary. (Pres. Johannes Nörregaard of that school is the Danish Baptist delegate

to the World Council of Churches assembly in Evanston, Ill.) Plans were laid for creating new Baptist congregations in Denmark. This autumn the new Baptist church at Neksö on the island of Bornholm, built at a cost of 250,000 crowns, is to be dedicated. At the assembly Immanuel Christensen, a Danish Baptist missionary, told of the church's missionary work in Urundi in the Belgian Congo. F. Bredahl Petersen was re-elected president.

Is It Un-Christian To Be Bored?

The lecture on tedium which C. Bartholdy gave over our radio recently was anything but tedious. Bartholdy, perhaps Denmark's most gifted preacher, declared that tedium is becoming one of modern man's most serious afflictions. People are bored on Sundays because "they have nothing to do," he said. Old people in homes for the aged (where so many of them live in this country) are bored because they need not lift a finger to satisfy their physical wants. Workers whose laboring hours have been progressively cut down do not know what to do with their time. Indeed things have come to such a pass that parliament finds it necessary to deal with the "problem" of youth's leisure time. "When I was a boy," Mr. Bartholdy said, "if my father heard me say I was bored he would tell me that it was immoral to be bored. Today I would say rather that it is un-Christian to be bored; for a man who denies the existence of God has no one to serve, and then he has no recourse but to be bored—bored to extinction. Thus tedium is an evil in itself."

Prepare for Centenary of Danish Mission in India

On his recent visit to this country, elderly Bishop Sandegren of Sweden called on King Frederick IX and invited him to come to Tranquebar in southern India two years hence to attend the 250th anniversary celebration of the arrival of the first Protestant missionaries there. In 1706 the then king of Denmark, Frederick IV, a pious man who was interested in missions, called two young Germans from Herrnhut to Copenhagen, where they were ordained in the Church of Our Lady and then sent to Tranquebar—at that time a Danish colony—as the first Lutheran and first Protestant missionaries to India. "By the grace of God" they made the journey safely. The Church of Denmark still carries on mission work there, in close cooperation with the Swedish mission, through the Indian Evangelical Lutheran Tamil Church.

And So Forth

The famous Danish author Martin Andersen Nexö has died in East Germany, where he spent his later years after joining the Communist party. The East German regime provided a house for him. Nexö's great novels, written before he became a Communist, are marked by a deep love for the poor and the outcast. He could not be called a profound Christian. His was a religion of good deeds; as he himself expressed it, "God's heart is where bread is offered to the poor."

Among the new missionaries ordained at the recent general assembly of the Norwegian Mission Society in Kristianssand were two Malagasy.

K. E. JORDT JÖRGENSEN.

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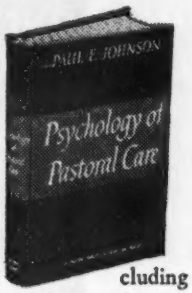

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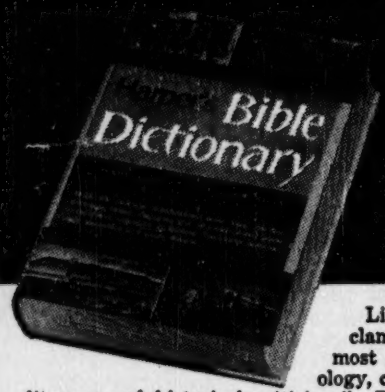

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Germans Still in Soviet Captivity

Congregations Pray for Them—Niemöller Appeals to Alexis—Hilfswerk Tells of Increase in Relief Aid

BETHEL-BIELEFELD, WEST GERMANY, Aug. 9.—The fate of the thousands of German men and women still in Soviet detention camps remains a principal concern of our people. Every Sunday, all Protestant congregations pray for the return of the prisoners of war still detained in foreign countries. Bishop Heckel of Munich, leader of the Evangelical Service to Prisoners of War and Internees, has appealed to the public to support that service and to demand that such relations as it is able to maintain with the prisoners be allowed to continue. Pastor Martin Niemöller has sent an appeal to Patriarch Alexis of the Russian Orthodox Church to intercede for the early return of all German P.O.W.'s still held in the Soviet Union. The Protestant and Roman Catholic women's associations here have joined in an appeal to the same end, adding: "It is a heavy burden for German women to know that in the Soviet zone of Germany too the prisons are never empty, and that once again Germans are being transported to Russia."

W.C.C. Sponsors 14 Work Camps in Germany

This summer the World Council of Churches' youth department is sponsoring 14 work camps in West Germany, in which young Protestants of various denominations have joined in forming Christian communities and undertaking useful tasks. Among those tasks: constructing a church youth center, an international missionary youth home and a kindergarten for refugee families; transforming a barn into apartments for workers; erecting a church; building roads. In determining sites for the work camps, preference was given to regions where the percentage of refugee residents is particularly high.

Hilfswerk Reports Increase In Aid from Abroad

In its report for 1953, Hilfswerk, the relief service of the German Protestant churches, expresses gratitude for the continuing aid sent from churches in other countries. "In spite of all the talk about the 'German miracle,' the foreign churches even tripled their relief gifts over the preceding year," says the report. There was also an increase in relief giving by the German churches themselves; they contributed material and cash to relieve emergency situations in Greece and Palestine. At present Hilfswerk regards as its most important task within Germany the sending of aid to East German parishes which still suffer great distress.

Public Hears Discussion Of Charity

One of the regular discussions on public questions attended by large crowds in the huge waiting room of the main Cologne railway station concerned charity, which even the welfare state cannot do without. Pastor von Bodelschwingh said that not

enough Germans are engaged in charity work, though the number has more than doubled in the past 50 years. Still, he said, organization is not enough; if the spirit of charity no longer exists, it cannot be awakened by efficient organization. Also joining in the discussion was Dr. Kohler, a physician who a few months ago returned from imprisonment in a Soviet camp, where he ministered to his fellow prisoners under the most difficult conditions and was able to save many of them from death.

Refugee Youth Not Candidates For Reform Schools

Schleswig-Holstein is sometimes called the "poorhouse of the federal republic" because almost 40 per cent of its population is made up of refugees and expellees. Nevertheless only 200 of the 2,100 young people in reform schools in the province come from refugee families—testimony to the moral stamina of refugee youth in the face of economic privations and inadequate housing. Schleswig-Holstein could be described as more or less Protestant. Yet a survey made in 1953 in the province's two teacher-training academies showed that 27 of the students acknowledged no religious affiliation, as compared with only 5 the previous year.

Question Establishment of Family Affairs Ministry

Prime Minister Adenauer's establishment of a separate ministry of family affairs has aroused wide public discussion. Head of the ministry is Dr. Würmeling, a Roman Catholic. His deputy is Dr. Osterloh, a Protestant theologian who until his summons by the Bonn government was overseer of the Evangelical Church in Germany's Hannover chancellery. At a recent meeting of Protestant teachers and pastors Dr. Osterloh declared that the ministry is by no means carrying on "population politics" in the nazi sense of that term. It does not aim to "nationalize" the family, he said, but to coordinate various measures adopted by other ministries in order to relieve families, particularly those with many children. At present it is concerning itself with questions of taxation and housing and with proposed reform of the marriage laws. Dr. Osterloh stated that the state does not intend to change the present requirement that a legal wedding in a registrar's office must precede the church ceremony. This is taken to mean that the Roman Catholic authorities have been unsuccessful in their effort to have the nuptial rite of their church declared a valid substitute for the legal wedding.

And So Forth

The government of Nordrhein-Westfalen has ordered the police in making its investigations not to resort to consultation with clairvoyants, fortune tellers or others reputedly in possession of "supernatural faculties."

Protestants in the village of Eschborn, near Frankfurt on Main, have been joined by pastors and parishioners in neighboring villages and in Frankfurt in their protests against the building of a Baha'i temple in Eschborn. The Baha'is are said to be offering four times the market price of land.

A new profession, that of "village helper," has arisen in Württemberg. It is unique in West Germany. Girls of at least 25 years,

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mostly farmers' daughters, take a 10-month training course in agriculture and home economics, then receive three months' training in social and health problems in some church charity institution. The church-women's organizations have been charged with supervising the "village helpers." The project aims at easing the lot of overburdened farm women, improving domestic and agricultural practices, and being of service to farm and village girls.

Young Protestants in Nordrhein-Westfalen have formed a unit of the Evangelical Workers Movement which was re-established two years ago. The movement, along with the trade unions, had played an important role in German life until forbidden by the nazis. The young people in the new unit propose to further responsibility and cooperation in the life of the church as well as in economic and social areas; to offer a program of drama, sports and travel; and to provide opportunity for training in the various professions.

The regional Evangelical church of Württemberg reports that in the past year 635 Roman Catholics became members, while 415 Protestants became Catholics.

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Plan Worldwide Youth Projects

Continue Program of Sharing Money, Leadership and Prayer to Build Ecumenical Understanding

WILLIAMS BAY, WIS., Sept. 8.—The young leaders responsible for planning and evaluating worldwide ecumenical youth work through the churches met at Conference Point camp here for the past week. They represented 22 countries. Having spent a month in various consultations and meetings, including the Evanston assembly of the World Council of Churches, they were ready for the casual pace of a camp on the shores of Lake Geneva.

Here in joint session met the youth department committees of the World Council of Churches and the World Council of Christian Education. Each committee has about 35 members, and 30 persons serve on both committees. The overlapping is deliberate, since the committees meet jointly, undertake generally the same projects and program, and intend to stay together in purpose and function.

Elect Department Chairmen

Roderick French, Episcopalian and chairman of the United Christian Youth Movement of the U.S.A., was elected chairman of the W.C.C. youth department committee. Since constitutional changes at Evanston, the youth department chairman has a more significant role than ever before; French will serve on the committee of the Division of Ecumenical Action and have the right to attend meetings of the Central Committee. Liaison between the Central Committee and the youth department is Bishop Gottfried Noth of Germany.

Elected vice-chairman of the youth committee were Lydia Garrido, Baptist and director of the youth department of the Philippine Federation of Christian Churches, and Jean Meyendorff, member of the Russian Orthodox Church and a lecturer at the Orthodox Theological Institute. These three persons are also the officers of the World Council of Christian Education youth committee.

Phillip Potter, Methodist pastor in Haiti who has been chairman of the W.C.C. youth department since 1952 and who gave the department's report before the Evanston assembly, has been elected to a staff post and is moving to Geneva, Switzerland. Jean Fraser of Great Britain, director of the department since 1947, has resigned and will be replaced by Bengt-Thure Molander, Lutheran from Sweden who has been secretary for Europe since 1950. Frances Maeda (Presbyterian, U.S.A.) is secretary in New York. Wilmina Rowland, associate secretary of the World Council of Christian Education in charge of youth work, has resigned effective Oct. 15; her successor is still to be named.

Ecumenical Work Camps Expand

The W.C.C. youth department is best known to the churches for its program of ecumenical work camps. They were established in 1946 by Protestant, Anglican and Orthodox churches to give young people a vision "of the whole church in the whole world concerned with the whole of life." At first the emphasis was on reconstruction of war-torn areas and on the bringing together in Christian community of former national enemies. At Williams Bay the department committee heard reports that the movement has developed from 6 camps in 4 European countries with 300 campers in 1948 to 34 camps in 23 countries on 4 continents with over 1,000 campers in 1954.

Today the objectives of the camps are to meet what churches feel are community needs, to provide a meaningful ecumenical experience for campers as they live in a Christian community, and to offer opportunities for young people to do manual labor and make personal sacrifices for the benefit of others. As Miss Fraser has pointed out, "work camps, far from being some youth activity off the main line of church thinking and action, express in a small community the central convictions of the ecumenical movement."

The 1954 schedule called for 3 ecumenical work camps in the U.S.A., 1 in Puerto Rico, 2 in Africa, 16 in Europe, 8 in the Far East and 3 in the Near East. The committees at Williams Bay voted to continue to develop and expand the program.

World Youth Projects

The most significant recent development of the youth departments working together is the program of World Youth Projects. This "exchange" idea came originally from American youth, who included work in various countries in the projects to benefit from the "Call to United Christian Youth Action" sponsored by the United Christian Youth Movement 1951-52. The youth department committees meeting in India in December 1952 made the idea international in support and administration. They designed a program of World Youth Projects to strengthen the ecumenical conscience and develop cooperative worldwide youth work. All give to one another what each is able to give, the giving in every case being an interchange of resources — not only money but leadership, literature, correspondence and prayer.

In the first year of the program, youth groups in 6 countries shared in 27 projects in 17 countries. In 1954 to date, youth in 11 countries have undertaken 24 projects in 21 countries, and a few more of the suggested projects will probably be launched before the end of the year. Of the 43 projects listed for 1955, 21 have already been undertaken. Money involved was $17,261 for 1953 and $28,450 to date for 1954, with $32,966 estimated for 1955.

Spirit of Sharing Evident

Most encouraging is the spirit of sharing that surrounds the projects. Countries with limited financial resources are contributing in other ways. Items: from India has come an offer to pay living expenses for youth leaders from other countries who attend the Indian council's youth leadership training course; from the Philippines, 100 subscriptions to the ecumenical magazine *Filipino Christian Youth* for youth leaders in other countries; from the Union of Latin American Evangelical Youth, literature in Spanish for the youth department of the Evangelical church in Spain; from Indonesia, a month's travel in Indonesia for a young person from the Presbyterian Church, U.S.

Early in 1955 Friendship Press will pub-

lish a devotional booklet for youth of the worldwide church, based on stories and activities related to World Youth Projects. The manuscript is written by Miss Rowland.

An important project has been requested by the Christian Council of Nigeria, which wants a leadership course to provide its churches with trained youth leaders. The course will be quite intensive, lasting six months. The staff will be composed of local youth work experts, and the council has asked for two overseas experts in Christian education. Estimated cost of the project is $6,300, with churches in Nigeria planning to raise $4,300 and asking World Youth Projects for $2,000.

Continue Nigeria Project

At Williams Bay plans were continued for the project, and one of the overseas experts was nominated to the Nigerian council. She is Leonora R. Flores, now head of the high school Bible department at Silliman University, Dumaguete City, Philippines. Philippine Christian youth have voted to pay her salary for the year she is in Nigeria. The other overseas leader is being chosen through the British Conference of Missionary Societies. Of the $2,000 requested from the World Youth Projects fund, $500 has been shouldered by the United Christian Youth Movement of Iowa. Thus goes the project of Christian youth sharing and working together to strengthen youth work around the world.

At Williams Bay the committees voted to continue World Youth Projects as a "very valuable contribution to ecumenical action on the youth level." They asked the staff to publish an interpretative brochure for distribution to churches and interested youth councils.

During the week the young people considered organizational and technical questions, discussed the meaning of the Evanston assembly for youth work around the world, heard reports of regional surveys of youth work, discussed their literature and special projects, and in six work groups sought ways to continue and implement the discussions and pronouncements of the sections that dealt with the Evanston assembly's subthemes. JAMESON JONES.

German Scholarships Are Available

Last Year Eight Places Offered Through the Churches Were Unfilled

BERLIN-DAHLEM, GERMANY, Aug. 16.—It has been revealed that eight of the scholarships offered last year by German churches to foreign students wishing to study in this country went begging because no one applied for them. The scholarships, which provide for room, board, tuition and incidentals but not for transportation, are offered through the exchange programs sponsored by the World Council of Churches. They are available to students planning to become ministers, church journalists, youth leaders and general church workers. Pastor Schmidt-Lauber, in charge of the German program, hopes that this year's quota will be filled. In the United States, applications are received by Robbins Barstow of the National Council of Churches, 257 Fourth Ave., New York 10, N. Y.

Departing Students Confer

Revelation of the lack of applicants for German scholarships was made at the recent "preparation conference" attended by 60 German students who during the coming year will study in other countries under the exchange programs sponsored by the World Council of Churches or the Lutheran World Federation. Of the 60, 21 will go to the United States, 19 to Switzerland, 8 to Great Britain or Ireland, 4 to Sweden, the rest to Canada, Finland, France, Greece and Holland. Most of them are preparing for the ministry. The conference was held at 800-year-old Ratzeburg Cathedral.

W. E. Laing (Church of Scotland) brought greetings from the World Council of Churches and described that agency's work. Other addresses concerned the situation of Germany and her churches. A number of lectures dealt with the countries soon to be hosts to the young people present. Prof. R. Solberg (Evangelical Lutheran Church of America) represented the Lutheran World Federation. He described the Lutheran churches against the background of American life.

Returnees, Too

In addition to the students due to leave soon for study in other countries, a number of young people were present who have returned from such study in the United States. They met in special sessions to discuss means of keeping contact with the institutions at which they studied and of applying the experiences they had gained abroad to their home situations.

Since the end of World War II, 876 young people representing many countries and denominations have studied in other nations through the World Council's exchange program. It was only three years ago that the German churches began offering scholarships to foreign students, and since that time the number of available places has steadily increased. Last year several students from the four Lutheran churches in Yugoslavia were granted scholarships in German theological schools.

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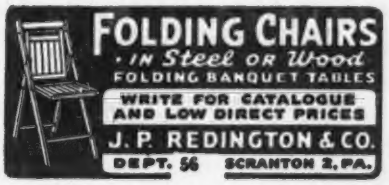
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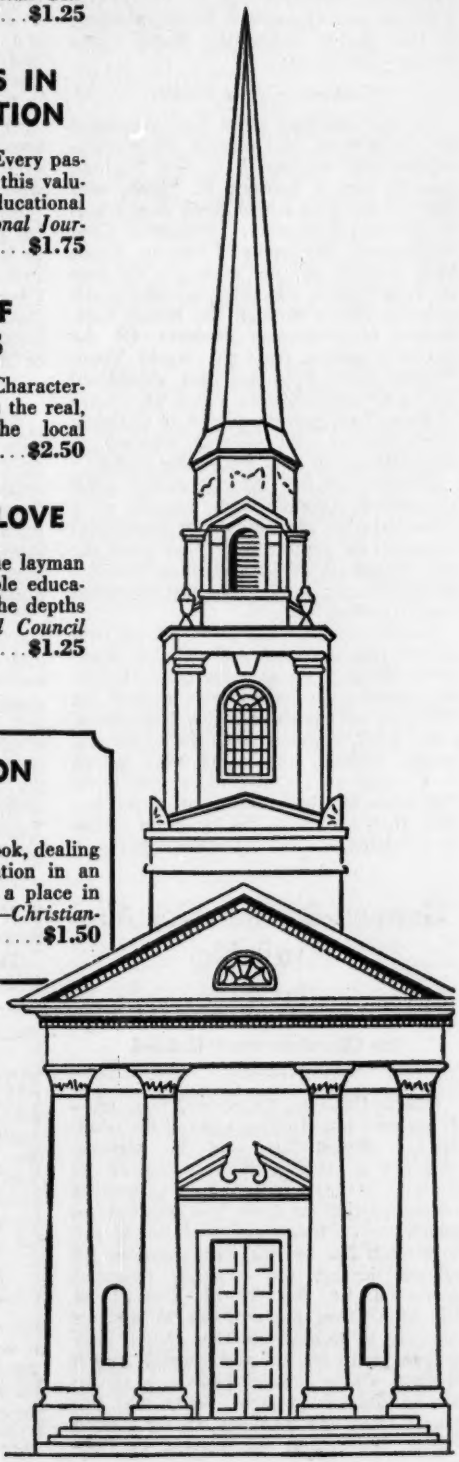

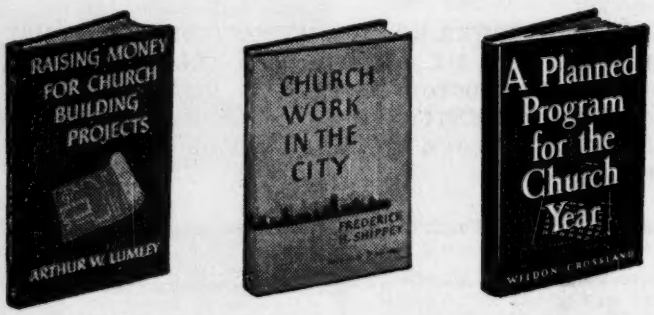
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